

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

VOL. III.

MONDAY MORNING, APRIL 17, 1826.

No 12.

## CONDITIONS.

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All letters on the subject of this paper, or Communications for it, should be addressed to the Editor of the Christian Secretary—*POST PAID.*

\* Advertisements inserted at the usual prices.

From the New-York Observer.

## THE BIBLE IN MEXICO.

The friends of the Bible cause, and of the new republics in the South, will peruse the following letter from the Rev. Mr. Brigham to the agent of the American Bible Society in this city with the liveliest interest. They will here see

with surprise, that Mexico and many parts of South America are fully prepared for the reception of the Word of God; that the light of the Sun of Righteousness is bursting upon a continent, which for three centuries has been shrouded in Papal darkness. Let Mr. Randolph pronounce South American liberty spurious, if he will, so long as it produces fruits like these, we shall hail it as a glorious emancipation from spiritual as well as temporal thralldom.

Mexico, February 18, 1826.

Dear Sir,

I see by my notes, that I wrote you

from Guayaquil, saying that I had brought a box of Spanish Testaments there from Lima, and should probably sell a part and carry part to Mexico. I sold in Guayaquil 100 for \$100.

The twenty which I brought with me, with the exception of four, sold for four dollars, I distributed

among the poor at Acapulco, and along the road from thence to Mexico. I find in every part of Mexico, not only a willingness to possess the word of God, but even a strong desire, and that no open opposition is made to their distribution from any quarter. Since my arrival at the capital, an American merchant has received 500 Spanish Bibles from New-York, and about 130 Testaments, all of which he sold readily and for a high price. The Bibles sold for five dollars each, and were afterwards retailed for \$8 and a half, and I saw some asking for them in the streets, \$12. The same merchant is expecting more every day, and will at once sell them as he did the first. I have never felt so much encouraged with regard to circulating the word of life, since I have been in Spanish America, as I am at present. When at Chili, they would scarcely sell at all, but since leaving that place there has appeared an increasing demand. I am confident that had I possessed them, I might in Peru, Colombia, and Mexico, have sold instead of four or five hundred, as many thousands. I regret, exceedingly, that I had not possessed them.

You have doubtless seen that a Bible Society has been formed in Colombia, and is patronized by the leading men of government and the church. I have been exceedingly anxious to form a similar society in Mexico, but it has been thought best, by good advisers to defer the attempt a little longer. I shall endeavour, before I leave here to take some steps towards the formation of such a society; as I shall also towards the causing of the New Testament to be translated into the ancient Mexican tongue, which is yet spoken by many thousands. Providence permitting, I shall be in New-York in April or May, and shall be able to tell you what can be done in relation to the two objects mentioned, and also to open a correspondence with individuals here respecting their ultimate attainment. In the mean time, if opportunities present, I should think it best to forward both Bibles and Testaments to this place, with directions in regard to their sale and distribution. I hope, also, that some boxes will be forwarded to South America, particularly to Lima and Guayaquil. Mr. W. of the latter place, would probably be able to send one or two boxes to some acquaintance in Quito, Cuenca, and Acapulco, and San Blas, and recover and forward the pay for them.

Yours, &c.

J. C. BRIGHAM.

Who would have thought it? Five hundred Bibles sold in the Mexican market at wholesale for \$2,500! 500 Bibles sold readily at a profit of more than 400 per cent. and apparently an unlimited demand for more! Let our merchants look at this. Can they make a greater profit on any thing which they send to South America? We hope that money will be poured into the treasury of the American Bible Society, that there may be no delay in manufacturing immediately Spanish Bibles enough to supply the orders which may be expected from all our principal seaports.

## LETTER FROM LONDON.

A correspondent in London writes us under date of the 28th February, as follows;

I have just returned from attending the anniversary meeting of the Westminster Bible Society, Auxiliary to the British and foreign Bible Society. Lord Bexley, formerly Chancellor of the Exchequer, and still one of the Cabinet Council, presided. Argyle Rooms, where the meeting was held, though large, were full. The company consisted of the first in rank, fortune, character, and moral worth. After the report was read, two motions were made; the first by Lord Culthorpe, the second by the earl of Rocksavage. I mention these facts because they show what hold this great cause has taken in this country. Peers of the realm are not only willing to countenance Bible Societies by their contributions, but to come forward prominently, and meet the odium which in some minds still attaches to this holiest of human institutions. Lord Bexley has been a long tried friend of the Bible Society. Lord Teignmouth could not desire a worthier successor to receive his mantle. Lord Calthorpe and the Earl of Rocksavage are both young men, whose character and principles are both high and decidedly Christian; and this added to their rank among the nobility of England, will give them great influence in forwarding efforts for the mental and moral improvement of their own courts, and of the world.

Two of the Secretaries of the Parent Institution were present to-day, and gave many facts in relation to the spread of the Scriptures, which show that the work is going forward, however little may be its progress under our immediate eye. The Agent of the British and Foreign Bible Society at Constantinople, informs them that the last year he disposed of 3000 copies of the Scriptures; this year, of 7000. Mr. Barker, at Smyrna, has sold this year 1295 copies, and given away 54. A number of them were Hebrew Bibles, containing the New Testament as well as the Old. One merchant bought 50 Bibles, and when asked his reason for so doing, said that many of the Jews were desirous of knowing what these books contain, and to compare the prophecies quoted in the New Testament with the Old. One of their Rabbis seeing the dangers to which he thinks them exposed, has undertaken to write a refutation of the Christian religion, and to disprove the claims of Christ to the Messiahship. This, under other circumstances, might be matter of great regret; but we cannot help cherishing the hope, that discussion will in this case, as it often has in others, promote the ultimate spread of light and truth. Some of

the native children in one of the American Missionary schools in Ceylon were destitute of the Bible. None were to be had of the Missionaries. They wrote to the English somewhere in their vicinity to purchase them. In order to raise the money they deprived themselves of part of their rice. — When I mention that 30 Bibles and some copies of the New Testament have been sent into the heart of China, may we not hope that here, as often in other things, great effects will spring from little causes. The word of God is quick and powerful, and through the Spirit of God can easily accomplish the greatest moral miracles.

As near as I can learn, there has, as yet, in all this Republic of 7,000,000 souls, been distributed only about 2000 copies of the Holy Scriptures, and there is nearly the same destitution in all the other sister Republics.

A wise Providence is now opening the way for the distribution of this sacred treasure among

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The Professorship of Languages and Biblical Criticism; and 4th, The Professorship of Mathematics and Natural Philosophy. Now as each of these funds must, as soon as it is commenced, become more or less productive, as they are of course invested in some suitable stock, the expenditures for instruction must be somewhat lessened, and the surplus may be applied to the liquidation of the debts. How much may have been received since, we have not observed; but we notice (in the number for June, 1823,) that about \$2,600 have been acknowledged as received by the Agent for the Professorship of Languages, and about 2,300 for that of Ecclesiastical History. Besides these, there have been some subscriptions solicited for the general purposes of the Institution, and some Agents employed to solicit. To what extent these have succeeded, we are unable to ascertain. But it would seem from these data, if the financial concerns of the Institution have been managed with ordinary prudence, that its funds must now be in as favourable a state as they were at the last meeting of the Convention. With these prospects, under the fostering hand of the Convention, we should hope that the Columbian College will soon rise to eminence among our literary institutions. We hope that the Report of the Trustees at the next meeting will justify these expectations of the public.

Another subject of equal importance will probably be at this time agitated. It is the Constitution of the Convention. This Corporation is formed, as is well known, by delegates from Missionary and Education Societies, who contribute to its funds. It has been doubted by some of our most judicious men, whether this was the best method of fixing the representation. It is certainly very far from collecting with certainty the united wisdom of our brethren. The funds of almost any individual society are small, and to send a delegate from a remote State would frequently exhaust its whole contributions for the year. Thus from the remote States, it could scarcely be expected that any, or at most but one or two delegates would represent a society of 25 or 30 individuals, instead of the whole State from which they come. But to illustrate the practical effect of the present system, it will be sufficient to refer to the Minutes of the last Convention. There were present in all but 51 delegates. Of these, 14, that is, five more than appeared from all New-England, and nearly one third of the whole body, resided in the District of Columbia. Now if we proceed upon the principle that taxation and representation shall be proportioned to each other, this arrangement is most manifestly unjust. Your readers will imagine, as well as I can describe, the evils which an active and intriguing man might bring upon the Convention by an abuse of this arrangement. I hope the time will never arrive when any among us will be disposed to intrigue in the cause of Christ; but still it will not be doubted, that leaving the possibility of such an event open, is an objection to any arrangement, which it would be wise in us to obviate if it be in our power.

These difficulties have suggested to many of our wisest brethren, the idea of leaving the second article of the Constitution so altered, that all members of the General Convention shall be appointed by State Conventions. These have been formed in most of the United States, and are already in successful operation. To have delegates sent in this manner would be attended with many and manifest advantages. The State Convention could always bear, with trifling exertion, the expenses of its delegation, and thus a more general attendance might be expected. Those who attend would each, in fact, represent the feelings of that portion of our churches by whom they were delegated. The General Convention would thus become a strong bond of connexion between all the different portions of our denomination scattered over this widely extended country, and would bind them together in, it may be hoped, indissoluble union. The General Convention being thus composed of delegates from the State Conventions, and the state Conventions of delegates from Associations, and these last of delegates from churches, it would be the heart to the whole system, and might send a pulse of healthy influence to every church and to every individual in the land. The arrangement of combination would then be perfect, and we should unite, in the purposes of benevolence, the whole feeling in our country.

I have detained your readers, Messrs. Editors, longer, and have gone much more into detail, than at first designed. I hope that the freedom I have used will be excused. I had seen nothing upon these subjects in any of our publications; and knowing the importance of some reflection upon them to the delegates who may be present, I have ventured to throw out these hints for their consideration. May God grant to all the members, that wisdom which is profitable to direct.

With esteem, I am, &c.

CANDIDUS.

#### PREMIUM FOR A TRACT ON BAPTISM.

We are authorised, by a friend, to offer a premium of fifty dollars to any person who will prove positively from Scripture, that sprinkling was the Apostolic mode of baptism, and that infants were proper subjects.

The tract may be of any length, and two years are allowed for its preparation. Should any be disposed to write, communications must be sent by the tenth of March, 1828, to the Editor of this paper, by whom they will be submitted to a committee of five, selected from the Society of Friends. They are disinterested in the controversy, and would doubtless judge with impartial candor. The premium will be awarded to the writer of that essay which shall prove the above points, from Scripture alone, to the entire satisfaction of the committee. Should more than one essay be considered as proving them, the premium will be awarded to the author of that which in other respects, may be the best.

The gentleman who has requested us to make this proposal, offers, if others should fail to prove the point in question, to "find an individual who will, for five dollars, and within a month's time, prove to the satisfaction of the same committee, that immersion was the apostolic mode, and that believers are its proper subjects." Alluding to the premium recently offered by the Editor of the Wesleyan Journal, he adds: "I presume it was offered by one who is a believer in infant sprinkling, and that the person who obtains my fifty dollars, might be sure of that." —Columbian Star.

On the above, the Editor of the New-Hampshire Repository remarks:

In offering this premium, as appears by the remarks which accompany it, a difficulty arose in regard to a selection of impartial judges, to decide on the subject. Neither baptists nor pedo-baptists could be impartial; for examination of Scripture evidence, has already led these classes to the adoption of opposite opinions on this subject. To avoid the difficulty, however, a committee is to be selected from the Society of Friends, as persons disinterested in the controversy. Perhaps it may be somewhat difficult to suppose, that persons who reject water baptism in every form, and who, at the same time, derive their system of doctrine and practice from the Bible, can sit with impartiality, to judge on Scripture evidence in its favor, and especially when the evidence to be produced, must all be of a positive character.

In reply to the above remarks from the New-Hampshire Repository, we would observe, that if the Pedobaptists at Andover, shall continue to pursue their enquiries with as much candour, as they have evinced in the definition of the word Baptize, we feel an assurance bordering on certainty, that before the year 1828, Baptists will agree that the umpire in this case, shall be selected from among the faculty of that Institution.

#### MORAL CHARACTER OF INVOLUNTARY SERVITUDE.

Mr. Everett, in an eloquent speech on the subject of amending the Constitution, was led by preceding speakers to advert to the subject of slavery. Intermingled with many just and proper observations we find these words. "The great relation of servitude, in some form or other, with greater or less departure from the theoretic equality of man, is inseparable from our nature. I know of no way by which the form of this servitude shall be fixed, by political institutions. Domestic slavery, though I confess not that form of servitude which seems to be most beneficial to the master—certainly not that which is most beneficial to the slave—is not in my judgement, to be set down as an immoral and irreligious relation."

Of all absurdities the idea of justifying slavery upon the authority of the Scriptures is the most gross and ridiculous.—The same argument in favour of this abomination has been often urged, and the example of the Jews quoted as justifying it. That the patriarchs had servants, and the Jews were permitted to make servants of the surrounding nations, may be admitted without having any apprehension of giving up the question of slavery as practised in this country. The reason which induced the Supreme Being to suffer this, must have been sufficient.—And we can easily conceive that such reasons existed, when we remember that the Jews were expressly commanded by the same just and benevolent God, to extirpate the nations of the Promised Land to utterly destroy them, men, women, and children: they were not permitted to pity, nor spare young or old, the infant or the man of grey hairs. Now, if their example is a justification in one case, it must be in the other; and we may as well cut off all ages and sexes of people in our wars, as enslave our fellow beings, because the Jews did both.

Mr. Everett says servitude in some form, is inseparable from our nature. We certainly require mutual aid and assistance in this world, where we earn our bread by

the sweat of our brows. But, in those states where slavery is not allowed, when we want service, we contract for it with a free agent, and pay him the price stipulated. If this case comes within his proposition, the manner of stating it partakes more of the cunning of a logician, than of the principles of sound reasoning.

But the case of the Jews bears no resemblance to ours. We inhabit one continent—the Africans another. By the vilest means, the grossest in justice, the most detestable cruelty, we go to a far distant region, purchase some, and purloin others of the unoffending inhabitants, force them from their country, their families, and their various objects of endearment, bring them hither in a manner that shocks every feeling of humanity, and subject them to the most odious and degrading bondage; sell them in the market like cattle, rend asunder all the ties which bind together husbands and wives, parents and children, brothers and sisters—merely that we may live in luxury and indolence, while they toil like beasts of burden for our emolument and gratification. Will Mr. Everett search the scriptures for a justification of such enormous wickedness as this? When he has found the chapter and verse, it is to be hoped he will place them before the public, in the appendix to his speech, which it is understood is to be put into the more durable form of a pamphlet. But in his researches, we trust he will pass over the solemn maxim delivered by the Divine Redeemer to his followers—" THEREFORE WHATSOEVER YE WOULD THAT MEN SHOULD DO UNTO YOU, DO YE EVEN SO TO THEM."

When we hear of one slaveholder being kidnapped on his plantation, transported in a slave-ship to Africa, and reduced to "domestic slavery" under a black master, and then sending home word to his wife and children that he thinks it justifiable upon Scripture authority, we shall begin to think there is some force in the general argument.

For the Christian Secretary.  
Increasing light from ANDOVER.

MR. EDITOR,

The Theological Seminary at Andover has, from its establishment, attracted the attention of the religious community. Christians rejoiced in its establishment, and Christians rejoice in the great benefits, which through the Institution, a merciful God has been, and still is, communicating to society—to the world. The writer of this article has been, for several years, personally acquainted with that Seminary, and with the Theological Seminary at Princeton, N. J. and for the officers in both Institutions, he has always felt a very high respect.

He believes them men of eminent learning, and of confirmed and diffusive piety. They have not only taught many young servants of Jesus to preach the everlasting gospel in the Churches of America, but have stirred up many, whom they have educated, to go and bear the glad tidings of great joy, to numerous heathen nations.

I might mention many names, which do honour to the cause of truth—names of men fostered beneath their care, and thrust into the harvest of the Lord's vineyard; but it would not comport with my present purpose to dwell longer on this point, for I wish to invite your readers to a subject important to the good understanding, and gospel order of the churches of our Lord Jesus Christ. From a knowledge of the Institutions already named, the writer has for sometime anticipated something like what has recently taken place. He must acknowledge, however, that he did not look for so early, so unequivocal, and so public a declaration of the views of either of them on the subject, which he is about to introduce to your readers.

This subject is Baptism. During the last year "Edward Robinson, A. M. Assistant Instructor in the Department of Sacred Literature, Theological Seminary, Andover," published "A Greek and English Lexicon of the New Testament," from the "Clavis Philologica" of Christ. Abr. Wahl, late Senior Pastor of Schneberg of Oechsas, Saxony." "It was the object of the author," says Mr. Robinson, "to place in the hands of theological students a manual, which, without being cumbersome, should yet contain the result of the latest and highest efforts in respect to both the philology and interpretation of the New Testament. In defining words, those significations are placed first which accord with Greek usage. Then follow those significations, which depart from Greek usage."

The writer of this article, on becoming acquainted with this Lexicon, was gratified not only with the learning displayed in it, but also with the great candour and honesty of the author; and, since the Lexicon comes out in America, under the sanction and patronage of an important Institution as the one at Andover, he was disposed to learn the views exhibited in it, respecting the ordinance of Baptism.

The book is in but few hands—but the definition being given in English, it is capable of being read by very many.

The extract now made for the Secretary, embraces all that is contained in the Lexicon, on the etymology of the words, baptize and

Baptism—Baptizo, bapto, baptism, baptismo, baptistes. No word is omitted—English letters for the convenience of the English reader, being substituted for the Greek and Hebrew letters.

Here we have an explicit and full attestation of the Pedobaptist Institution at Andover, to the correctness of the views of Baptists in regard to the mode of baptism. This is not a novelty in Lexicons, for the writer, having examined nine or ten of the most important Greek Lexicons now in use, has not been able to discover in any one of them, any thing discrediting the practice of immersion, but, on the contrary, has found a united testimony to the opinion given in the extract. If these things be so, if the word baptize does not signify to sprinkle, but does always signify or imply to immerse, the controversy on the mode of baptism is at an end, and the unbaptized or unimmersed have but one question to answer on this subject. The question now is—Shall the command of God, "REPENT AND BE IMMERSED," be considered obligatory or not? (Acts 2: 38.) Let every man answer this question in the fear of that God, who requires obedience to all his commandments.—"If ye love me, keep my commandments."

"BAPTIZO, (baptizo;—to submerge, sink, sc. ta ploia v. skaphe, Polyb. I. 51. 6. Diod Sic. XI. 18, if the reading be genuine.) In N. T. trans.

1. To wash, to perform ablution, cleanse. Mark 7: 4, apo agoraz, ean me baptizai, ouk esthousi, unless they have first washed, sc. the provisions; see agora and Kuinoel in loc. Luke 11: 38 hoti ou proton ebaisthite pro tou aristou. So Septuagint for tabal (Heb.) 2 Kings, 5: 14. So Judith 12: 7. Eccl 34: 27. For tabal in other places, the Sept. has baptos, as Deut. 33: 24. Ruth 2: 14. 2 Kings 8: 15.

2. To baptize, immerse, administer the rite of baptism; spoken of the religious institution of that name.

a) simply, Mark 1: 4. Iohannes egenito baptiz. v. 9. John 1: 31, ethlon to kudatiz baptizomai, 4: 2, Iesous ouk ebaiztiz. Matt. 3: 16. al.

b) with the accessory idea of obligation imposed, to bind to the performance of some duty, to impose obligation by baptism. Luke 3: 16, ego men kudati baptizo humas. John 4: 1. Iesous Pleionas mathes potiei kai baptizet. Acts 8: 38. kai ebaiztiz auton. 1 Cor. 1: 14, 16. Constructed with eis ti, or (en being put for eis,) en tini, to baptize with reference to some specific object, to bind to the performance of some specific duty. Matt. 3: 11 baptizo humas en kudati nis metanoian, coll. Acts 19: 4.—So baptizein tina eis tina, or what is the same, eis to onoma tinos, or (en being put for eis) en tini v. en to onomati tinos, v. epi to onomati tinos, to baptize into any one, i. e. to impose through baptism the obligation of honouring, obeying, following any one, and of thus giving one's self up in all things, to his guidance and direction. Matt. 28: 19. baptizentes autous eis to onoma tou patros kai tou huiou kai tou pneumatou hagiou.

c) in the pass. baptizomai, to receive the rite of baptism, i. e. by this rite to bind one's self to honour, obey, and follow any one, to give one's self up to the guidance and direction of any one, viz.

(a) absol. Mark 16: 16. ho pisteusas kai baptistheis sothesetai. Acts 2: 41 ebaiztizethan. 8. 12, 13, 36. 10: 47. 22: 16.

(b) seq. eis Rom. 6: 3. hosi ebaiztizethen eis Christon Iesoun, eis ton thanaton autou ebaiztizethen, i. e. we, who have bound ourselves by baptism to be the followers of Jesus, have by this rite bound ourselves to imitate him in his death. The Apostle is here speaking figuratively, and the expression is, therefore i. q. v. 5, sumphutoi gegonamen to homoiotati tou thanatou autou, i. e. as in v. 11. nekroi esmen te hamartia. 1 Cor. 10: 2. panthes ebaiztizanto eis ton Mousen en te nephele kai en te thalasse, by means of the cloud and the passage of the Red Sea, an obligation similar to that arising from baptism, was imposed on them to obey Moses; i. e. all those, who passed with Moses through the Red Sea, and followed with him the cloud, which preceded their march, bound themselves by this act to honour, obey, and follow him as a leader sent from God. Gal. 3: 27.

(g) seq. eis to onoma tinos, Acts 19: 5. 8: 16. 1 Cor. 1: 13. eis to onoma Paulou ebaiztizeth; were you bound by your baptism merely to honour Paul, and to become his followers?

(d) seq. epi to onomati tinos, Acts 2: 38. 10: 48.

3. Metaphorically, to overwhelm one with any thing, to bestow liberally, to imbue largely, largiter profundo. Matt. 3: 11. en pneumatici hagiio, to bestow the Holy Spirit abundantly; so Mark 1: 8. Luke 3: 16. Acts 11: 16. 1 Cor. 12: 13.—Plut. sympos. 3, 4. oino baptizein, vino obrue.

4. Metaphorically, Pass. to be overwhelmed with miseries, oppressed with calamities. Matt. 20: 22, 23. Mark 10: 38, 39. Luke 12: 50. So 1 Cor. 15: 29. li poiesousen hoi baptizomenoi huper ton nekron, i. e. if hoi nekru (the dead,) do not rise, if there be no resurrection, of what avail is it to expose ourselves to so many dangers and calamities, in the hope of a future reward? In the hope, that

we shall rise again, and enter into rest since, if the supposition be true, we are v. 30, 31, where kinduneus and opolnesko are substituted for Baptizo; and cf. Luke 20: 38 Diod Sic. 1. 73 Al.

BAPTISMA, (pp. what is immersed.) 1. Baptism, immersion, spoken of a religious rite.

a) of John's baptism, Matt. 3: 7. 21. 25. Mark 1: 4. 11: 30. Luke 3: 7: 29. 20: 4. Acts 1: 22. 10: 37. 13: 24. 18: 25. 19: 3, 4.

b) of the baptism instituted by Jesus, Rom. 6: 4. Eph. 4: 5. Col. 2: 12. 1 Pet. 3: 21.

2. Metaphorically, misery, calamity, sc. with which one is oppressed, or overwhelmed. Matt. 20: 22, 23. Mark 10: 38, 39. Luke 12: 50.

BAPTISMOS, 1. baptism, immersion; spoken of the religious rite instituted by Christ, Heb. 6: 2.

2. a washing, ablution, sc. with water, referring to ceremonial purification, Mark 7: 4, 8. Heb. 9: 10.

BAPTISTES, one who baptizes, the Baptist, an appellation appropriated to John, the son of Zacharias and Elizabeth, and the forerunner of Jesus. He baptized eis ten metanoian, i. e. to a reformation of life, and an obedience etc. to the coming Messiah. Matt. 3: 1. 11: 11, 12, 14: 2, 8. 16: 14. 17: 13. Mark 6: 24, 25. 8: 28. Luke 7: 20, 28, 33, 9: 19.

BAPTO, to dip in, to immerse, trans. John 13: 26 (when I have dipped it. And, when he had dipped the sop.) And seq. gen. Luke 16: 24. dat. Rev. 19: 13. Septuagint for tabal (Heb.) Num. 19: 18. 1 Sam 14: 27. Xenoph. Anab. II. 2. 9. Hom. Od. IX. 392."

I was inclined, in view of this learned and complete settlement of the controversy, with respect to the mode of Baptism, to ask—What will our Pedobaptist brethren do? Their old ground is abandoned by their champions, and will they now take the ground of indifference? And how long will they occupy that stand? Certainly no longer than until they learn, if they have not yet learned, that every positive command of God is binding. If the command were, Repent and be sprinkled, would any one hesitate? And why should any one hesitate now? Andover, and all Lexicographers, have decided that the command of God is "Repent and be IMMERSED." We, the Baptists, have done. The controversy no longer exists, in New-England at least, between us and our Pedobaptist brethren; if it exists at all, it must be between the different sections of the Pedobaptist Church. We rejoice, that the time is rapidly coming, when every religious controversy will be settled on the ground of truth.

HEUREKAMEN.

#### CHRISTIAN SECRETARY.

HARTFORD, MONDAY, APRIL 17, 1826.

We would particularly recommend to our readers, the perusal of the above article under the head of "Increasing light from Andover."

Our respected correspondent, who made the communication, has very properly remarked that "the controversy relative to the mode of baptism is now at an end, at least in New-England." For the highly respectable Institution at Andover has unequivocally declared, that baptism is immersion—and if it is immersion, it is nothing else—and it now remains to be determined, whether we shall still be called to witness the practical substitution of sprinkling, for the plain, and

## CHRISTIAN SECRETARY.

Mr. Stanwood entered on the duties of his appointment, on Saturday, the 8th inst. and collected of the Baptist Society in this city, for missionary purposes, about one hundred dollars.

He is affectionately commended to the friendly regard, and his objects, to the liberal patronage, of those who desire the upbuilding of the Redeemer's kingdom among ourselves, and the spread of the gospel among the destitute abroad.

The Board have no other agent, and do not contemplate the employment of any other.

English Magazines for February and March, have been received, and we shall give some extracts next week.

We would bespeak the attention of our readers to the article signed *Candidus* at this time. His remarks are calculated to throw light upon the subjects which are to come before the General Convention, which will commence its session in New-York in a few days.

## TO CORRESPONDENTS.

The publication of R's communication, mentioned last week, is suspended for the present, as circumstances may be such as to render it unnecessary, if not it will appear in due time.

*Investigator* is received, but as we are of the opinion the subject embraced in his communication, has been sufficiently discussed, and that to pursue it further in the paper would tend to distract the public mind, and would be quite uninteresting to a majority of our readers, we must decline publishing it, and will again repeat, "We are disposed to go forward in either plan which a majority shall judge best, and hope for the best results."—We find that our correspondent has misapprehended some of our remarks, and they would require explanation should his communication appear; and we have been of the opinion from the first, that the public discussion of the subject was quite premature.

## General Intelligence.

## CONGESSIONAL.

April 5, 1826.

In the Senate, the bill granting pre-emption rights to certain settlers in the Territory of Florida, and the bill amending the act concerning the collection of duties on imports and tonnage, were yesterday read the third time, and passed. The Committee on Finance were instructed to inquire into the expediency of reporting a bill to repeal the duty on imported salt.

The passage of several bills, and the disposal of other routine business, occupied the House of Representatives yesterday until near one o'clock, when the House resolved itself into Committee of the whole on the state of the Union, and took up the subject of the Mission of Panama, when Messrs. McLane, of Delaware, and Powell, of Va. delivered their sentiments on the mission. Mr. Webster said a few words, and Mr. Buchanan, of Pennsylvania, offered a resolution declaratory of our policy, which was ordered to be printed.

Mr. Mercer introduced a resolution calling on the Secretary of State for copies of certain depositions relative to slaves. Mr. Drayton, of South Carolina, offered a resolution on the subject of amending the Constitution, which was referred to the Select Committee of twenty-four. And on motion of Mr. Isaacs, of Tennessee, the Committee on Roads and Canals had the subject referred to them of a Canal round the Muscle shoals in the Tennessee river.

Among the bills passed was one to provide for the erection of a Penitentiary in this city. Mr. Harrison presented the petition of upwards of 600 inhabitants of the State of Ohio, praying the passage of the Bankrupt bill.

Some conversation took place between Mr. Harrison and Mr. Hayne, about the reference, in which Mr. Hayne said that he regarded it as a favourable omen, that such a memorial should come from the Western country; a part of the Union which had been supposed to be hostile to such a measure, and he would therefore suggest, that it be printed and referred to the same Committee to which was referred the bill on that subject. It was accordingly so ordered.

April 6.

In the Senate yesterday, the resolution denying the power of the Executive to appoint public ministers, and the resolution proposing to exclude members of Congress from being appointed to civil offices, were made the order of the day for Monday next. The bill making an appropriation of \$60,000 for the purpose of removing obstructions in the river Savannah was ordered to be engrossed for a third reading. The Senate then went into the consideration of Executive business.

The House of representatives had, yesterday, very little business before them, excepting the Mission to Panama. On this question, Messrs. Wickliffe, of Ohio, and Carson, of North Carolina, spoke against the resolution as reported by the Committee on Foreign Affairs, and Mr. Wood, of New York, in its favour. Mr. Rives moved to amend the amendment offered by Mr. McLane, and with a view to have his amendment printed before he addressed the committee on the subject, moved that the committee rise. The amendment was then ordered to be printed, and Mr. Rives is entitled to the floor to day.

April 7.

In the Senate yesterday a bill was introduced by Mr. Benton, to authorize the President of the United States to sell certain lead, the property of the United States, in the State of Missouri. The bill for removing obstructions in, and deepening the channel of, the harbour of Mobile, was ordered to a third reading.

After a few minutes spent in receiving reports of Committees, the House of Representatives, yesterday, went into Committee of the Whole on the state of the Union, when the subject of the Mission to Panama was again taken up for consideration. The Committee was then addressed by Messrs. Brent, of Louisiana, and Buckner, of Kentucky, in favour of the mission; and by Messrs. Rives, of Virginia, and Hamilton, of South Carolina, against it. Some resolutions were offered by Mr. Markley, of Pennsylvania, on the subject of the message of Mr. Monroe.

April 8.

In the Senate, the Judiciary Bill from the House of Representatives was yesterday the subject of consideration all day. The amendment reported by the Judiciary Committee, changing the arrangement of the Circuits, so as to place Ohio and Kentucky in the same Circuit, was agreed to by a large majority. The discussion was chiefly on the amendment. The bill for removing obstructions in the Harbour of Mobile was passed, and sent to the House of Representatives.

The House of Representatives were engaged yesterday, being one of the days on which private business has the preference, in the discussion of the claims of the state of Massachusetts for services rendered by the militia of the State during the late war, but the Committee rose without coming to any decision.

Mr. Eastman, of New Hampshire, offered a joint resolution providing, as an amendment to the constitution, that no person shall hold the office of Judge of any Court of the United States after he shall have attained the age of 70 years. Mr. Bradley, of Vermont, offered a resolution to refer the subject of the Massachusetts claim to the President. The subject of a survey from Pittsburgh to Lake Erie, with a view to the continuance of the Chesapeake and Ohio Canal, was, on motion of Mr. Orr, of Pennsylvania, referred to the Committee on Roads and Canals; and on motion of Mr. Jennings, of Indiana, the subject of surveying and marking the boundary line between the territory of Michigan and the State of Indiana, was referred to the Committee on Public Lands.

April 10.

The Senate did not sit on Saturday.

Mr. Stewart, of Pennsylvania, offered a resolution in the House of Representatives, calling for information on the subject of a survey just concluded, with a view to ascertain the practicability of uniting the Pennsylvania with the Chesapeake and Ohio Canal. The House then went into committee of the whole on the Massachusetts Claim, when a somewhat desultory debate took place, but the Committee rose without coming to any decision.

In the course of the discussion of these Claims, on Friday, Mr. Weems, of Maryland, having made an attack on the Federalists and Federalists of Massachusetts, and contrasted it with the Federalism of Maryland, Mr. Baylies, of Mass. turned to certain resolutions of the Legislature of Maryland, approving of the course adopted by the authorities of the State of Massachusetts, during the late war. Mr. Dorsey acknowledged himself to be the author of these resolutions; and on Saturday he acknowledged the impolicy of them, and attributed them to the high tone of party excitement, which prevailed at that period. Mr. Barney, with a view to vindicate the character of the Legislature, stated that the resolutions referred to, were unanimously rejected by one branch of the Legislature.

A bill for the relief of James Monroe was reported, read twice, and committed. It authorizes and requires the Treasury Department to pay James Monroe, the sum of \$15,533, 35 cents, with interest from Dec. 3, 1810. The items of the above sum are, detention expenses in France, \$2,750—Contingent expenses in do. always allowed, \$1,495.85—Money paid, \$350—Contingent expenses in England, \$4,37.60—Extraordinary expenses of detention in England, \$10,500.—Making the total of \$15,533.53. There were indications that the session would be closed by the middle of May.

## DISGRACEFUL.

Below will be found an account of a duel, fought between Henry Clay, Secretary of State, and John Randolph, a Member of the Senate of the U. S. from Virginia, on the 8th inst. at Washington.

We have not language to express our abhorrence of the conduct of these blood thirsty men.

Elevated by their country to fill important official stations in the Government, instead of faithfully devoting their talents to the promotion of the public weal, one of them has been all winter spitting fire like a hand grenade, to the very great annoyance, disgrace, and immense expense of the nation; while the other, forgetting his obligations to his country and his God, has attempted to kill a man whom whatever his immediate constituents may think of him, is in the public mind a far more proper subject for Bedlam, than for the Senate of the U. States.

It is hoped that this, and similar cases, will arouse all men of correct moral feelings, in the nation, to attempt the promotion of such men to offices of profit and trust, as have "the fear of God before their eyes," and in this way avert the just judgments of heaven, which now hang over our guilty land. Such conduct as we here reprobate can admit of no apology.

And it is in vain, that we as a nation lay claim to civilization and Christianity, if we give our suffrages to such men, who like wild beasts and savages, thirst for blood. "When the wicked bear rule, the people mourn."

The following statement was received from the friends of Messrs. Clay and Randolph, and may therefore be relied on as strictly correct:

On Saturday the 8th of April, at half past 4 o'clock, P. M. a meeting took place between Mr. Clay and Mr. Randolph, upon a call of the former, in consequence of certain expressions used by the latter, in a recent debate in the Senate, which Mr. Clay considered offensive, and applied personally to him.

Mr. Randolph was attended by Col. Tatnall, of Georgia, and Major Hamilton, of South Carolina; Mr. Clay by Gen. Jesup, of the Army, and Mr. Johnson, of Louisiana.

The parties met on the ground—exchanged salutations, and took their stations. The pistol of Mr. Randolph, while suspended by his side, went off. It was perceived to be an accident, and so pronounced by Mr. Clay. Immediately, however, upon the report of the pistol, Mr. Randolph turned to Col. Tatnall, and

said, "I told you so." Col. Tatnall then turning to Gen. Jesup, observed, "Sir, the fault is mine, Mr. Randolph protested against the use of the hair trigger—it was at my express instance the hair was sprung."

Another pistol was immediately handed to Mr. Randolph—the parties resumed their stations, and exchanged shots without effect.

Immediately after the report of the pistols, while Col. Tatnall and Gen. Jesup were re-loading, Col. Benton, of Missouri, rode up, and united with Mr. Johnson and Mr. Hamilton, in an effort to stop the affair; which proved ineffectual.

The parties again took their stations—and the word being given, Mr. Clay raised his pistol and fired, and the ball passed through Mr. Randolph's clothes. Mr. Randolph reserved his fire, holding his pistol perpendicularly up—he said, "I do not fire at you, Mr. Clay," and discharged his pistol in the air. He added,

"It was not my intention to have fired at you at all. The unfortunate circumstance of my pistol going off accidentally, changed my determination." At this instant Col. Benton came up and said, "Yes Mr. Randolph told me so, expressly, eight days ago." The parties simultaneously approached each other, both with extended hands, Mr. Randolph remarking, "Sir, I give you my hand;" which was cordially received by Mr. Clay, and the affair thus honorably and happily closed.

The friends of the parties, without consulting their respective principals, in the hope of terminating the difference in a manner alike honorable to both, were induced to delay the period of meeting for a few days.

## ANOTHER DUEL.

A young man highly offended a loose character who is rather fond of whiskey, when he challenged the youth to fight with muskets, at a certain hour, at an appointed place. The young man merely for a little sport, agreed to his proposals. Accordingly our whiskey hero, with his friend, repaired to the appointed place, with a loaded musket, and waited for his intended victim some time past the specified hour. Presently he observed some bushes near him shaking, and supposing it was his adversary skulking behind them to obtain some advantage, he fired at the spot with great intrepidity—down fell something—and imagining he had occasioned his adversary to "shuffle off this mortal coil," our valorous Knight took to his heels with all possible despatch. His friend, nothing daunted, proceeded to the bloody spot, and lo! he had shot a Cow.—*Cheraw, S. C. paper.*

*The present aspect of the world.*—Never did the earth present so magnificent a scene to be swept over by the eye of conjecture, as at this hour. The Greeks, a people whose name is associated with all that is astonishing and glorious in early history, are making almost a dying struggle for the mastery over their oppressors, that compels us to think of the poverty and distress, which, at one period of our revolution, urged more than a thousand of the most patriotic and the bravest of our fathers, to withdraw together from the army, and caused a hundred bayonets to be pointed in insubordination at their beloved commander. A new monarch has ascended the throne of an empire, whose territories extend, in one continuous range, from the shores of the Baltic to the western mountains of America, more than encircling half the globe. A million of men in arms, stand ready to march at his bidding, either for the relief of the oppressed and confounded of the oppressor, or for the desolation of the world. On this continent, the millions of freemen whose habitations are scattered from the great lakes of the north to the wilds of Patagonia at the south, yet stand gazing at each other, and wonder how they have achieved so much, determined, however, to press onward in the path of political renovation, until no vestige of usurped authority shall remain among them. The progress of intellectual improvement in Asia, is rapid even beyond the most earnest expectations of the philanthropist and Christian. A generation is fast growing up among its population, qualified to establish government and laws, and prepared to spurn at the absurdities of their superstitions, and resist the cruelty and extortions of their rulers. Colonies are beginning to be planted in Africa, which may yet extend themselves over the whole of its uncultivated regions, and, like those, which, two hundred years ago, were planted in New England, become at length "the glory and the praise of the whole earth." Finally, the church of Christ, acknowledging what it once denied—the duty of subjection to the civil authority—is gathering together its resources, and concentrating its powers, and visiting, with its beneficence, every place of misery, and ignorance, and vice; endeavoring to make an atonement for past inactivity, by two-fold ardour and energy in the cause of humanity; striking every where a death blow at whatever is debasing and ruinous, and fostering, with a kind hand, whatever is exalting and conducive to the best and immor

tal interests of man. We shrink from the task of uttering the conjectures to which these thoughts would lead us. Man is short-sighted, and his anticipation, vain. The fathoming of futurity belongs only to Him, whose controlling power resists, or modifies, at his pleasure the machinations of his creatures.—*Vermont Watchman.*

We insert the following remarks from the "Columbian Star," because we approve of them, and hope they will be seriously considered; and we would take the liberty of suggesting one idea in addition, which we think important if we would make the present a year of Jubilee indeed. Let the present congress instead of filling up the session with extended debates and party quarrels, and dneys, give to the nation a *Bankrupt Law*, by which they would set at liberty, tens of thousands, of the most enterprising and industrious men in the community. In doing this, they would add a feature to our system of government similar to that which Jehovah incorporated with the only form of Civil Government which he has ever given to men, (See *Livitius*, 25 chapter) and secure the lasting gratitude of the nation.—How many thousands have been looking to this congress for the passing of such a law, until hope deferred, has made their hearts sick.

## THE YEAR OF JUBILEE.

The next Fourth of July will complete the first half-century since the declaration of American Independence, and the first year of American Jubilee. It is desirable that our citizens should, on that day, give some peculiar demonstrations of gratitude to Heaven, for the rich and numberless blessings which we are permitted quietly to enjoy. It has been proposed, in different parts of the country, that there should be an universal celebration throughout our land;—that all common labour should be suspended;—that the people, old and young, should assemble to testify their joy;—that orations should be pronounced, bells rung, trumpets blown, cannons fired, bonfires kindled, till one extremity of the republic shall respond to the other with shouts of acclamation and joyous revelry. This project will unquestionably be gratifying to the idle, the gay, the dissipated; but we would fondly hope, that, amidst all the degeneracy of the times, there remains in our population sufficient sobriety and love of order, to restrain them from a compliance with these puerile and extravagant proposals. We should rejoice to see some national expression of grateful joy, and fully believe the day will be more generally celebrated than it ever has been. But should the plan above alluded to be adopted, the scene might resemble a Hindu festival, but would be unfit for a Christian people. The day might be passed in riotous mirth, but we fear that God, the author of our blessings, would be forgotten. Processions, guns, bonfires, music, and feasting, may awaken sentiments of false patriotism in the bosom of thousands, and give them an attachment to republican institutions, that will tolerate and encourage such excesses; but the general effect will unavoidably be demoralizing, and will be deplored by all who love their country, and cherish an affection for its dearest interests.

We have touched upon this subject, for the sake of expressing a wish that it may be taken into serious consideration by the Christian churches. Let the next 4th of July be religiously celebrated. Let it be a day of public thanksgiving to God for all the privileges which we enjoy, and for the prosperity which has, for fifty years, attended our civil and religious institutions. And, where it can consistently be done, we would say, let collections be taken up in the different places of religious worship, to aid the efforts of the American Colonization Society.

## FRANCE AND HAYTI.

*Important.*—The President of Hayti has refused to ratify a Convention lately concluded with France. He understood the grant of independence to be full, and to bind the King of France, and his successors. He has paid one instalment of the indemnity and intends to pay the others; but wishes satisfactory arrangements with France. A French squadron was at Port au Prince, and a larger one will be there soon—while affairs remain in this unsettled state—the French intending to make a Naval Station at Hayti!

The Convention fixed no period for the termination of half duties in favor of French vessels. Hayti insists they are to cease when the indemnity is paid—and in the mean time are to be on French merchandise in French vessels direct, and on the avails of such merchandise only. Boyer would not stipulate that Free Ships should make Free Goods; and whoever does, will probably only adhere to it while it serves their interest.—*Palladium.*

The French frigate Medee of 48; the sloop Hebe, of 22, and the brigantine Fleche, of 16 guns, were lying at Port au Prince, and the Surprise of 16 guns was daily expected. The frigate Antigone of 42 guns, sailed on the 9th for Brest. She had been waiting sometime for a large amount of specie, which it was said she was to carry home, but took as a substitute the *Proclamation*!

William Dusenbury, of Harrison, Westchester county, N. Y. having drunk up his health and property, hanged himself on the 18th ult.

Lorenzo Dow is now travelling through the State of Ohio, preaching occasionally to large audiences.

It is stated that the Small Pox has made its appearance in an alarming manner in some of the Western and South Western States.

The small pox has been introduced at Memphis, in Tennessee, by boats from New Orleans, and the mayor of Nashville has taken measures to prevent its appearance at that place.

The Louisville Advertiser states that the Ohio is so swollen that the steam boats are riding majestically in the streets of the town, and occasionally making excursions over their garden fences.

It is reported the French have entered into a new engagement to continue their troops in Spain three years longer. It is possible Spain

may become a province of France. It will be all in the Bourbon family.

*Afflicting Accident.*—On Monday evening last, two children of Mr. William Farr, of Ashby, the one two, and the other three and a half years old, were sitting before a fire, over which hung a kettle of boiling soap. The kettle, by the straining of the hook on which it hung, fell and emptied its contents where the children sat. They were both so deeply scalded that after lingering, the eldest forty-three and the youngest forty-eight hours, they both expired.—*Yeo. Gaz.*

*Awful Conflagration.*—On the 3d of January, there was an extensive conflagration in the suburbs of Galata, Turkey, inhabited principally by Christians, and a thousand shops, and fifteen hundred houses, were destroyed, causing a loss of fifteen millions of piastres. The fire is attributed to the agency of the Janissaries.

## FALL OF CALLAO.

From an article in the last N. York Daily Advertiser, we learn that on the 23d of January, there was a free communication between Missolonghi and the Greek squadron under Mialius. The Turks had abandoned the siege, and Ibrahim Pachas had returned to the south of the Peloponnesus. The Helene occupied Tripolita with a strong force.

## MARRIED.

At Suffield, on the 3d inst. by Rev. Calvin Philo, Mr. Charles Phelps, of Granby, to Miss Mary Sheldon.

## OBITUARY.

In this city, Mrs. Harriet Ripley, aged 31, wife of Capt. Jabez Ripley.

At Windham, Willimantic Falls, March 31, 1826, Mrs. Eleanor, wife of Charles W. Warren, aged 36, formerly of Worcester, Mass. Printers in Boston and New-York are requested to insert the above.

At Chester, Mass. on the 30th of March, Mr. Adam Hamilton, aged 83.

At East Hartford, Laura, daughter of Capt. Samuel Kellogg, aged 19 months.

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## CHRISTIANITY A DISTINCT RELIGION.

Mr. Stuart's Sermon preached at the dedication of the house of worship recently erected in Hanover Street, has just issued from the press.

The object of this discourse is to shew Christianity is a religion distinguished from all others. The text is taken from Matt. xviii. 20.—"For where two or three are gathered together in my name, there am I in the midst of them."

After a suitable introduction, he adds, We may now proceed to inquire,

1. What is it for an assembly of men to convene in the name of Christ?

2. What is implied in the declaration that he is in the midst of them?

He proves that to convene in the name of Christ is to convene on his account, for his sake, because of him. "To meet together on account of Christ is to convene as his disciples; as having a common interest in him; and as possessing characteristics, which distinguish those who do thus convene from other men, i. e. from the world around them."—Among other characteristics of the christian system and of Christians, the Author mentions—religious homage addressed to the Saviour.

Another peculiar trait of Christians, as drawn in the New Testament, is, that they render religious homage to the Saviour.

They made him the object of religious invocation. Stephen, the expiring martyr, who was filled with the Holy Ghost, and on whom the very visions of God were opening with his last breath invoked the Saviour, and said, "Lord Jesus, receive my Spirit." Ananias, when bid by Christ to go and comfort the persecuting Saul, who had been subdued by the power of the Saviour, says, "I have heard how much evil he hath done to thy saints at Jerusalem; and here he hath authority from the chief priest to bind all that invoke thy name." When the Christians in Judea heard of Saul's conversion, they said with amazement, "Is not this he, who destroyed them which invoked this name i. e. the name of Christ, in Jerusalem?" In both these cases, they who invoke the name of Christ, i. e. call upon him in prayer, is familiarly used as a mere periphrasis for Christians; implying, of course, that they who were the disciples of Christ, habitually invoked his name. Paul in giving an account before the Jews of his conversion, relates that Ananias came to him and said, "A-slee, and be baptized, and wash away thy sins, invoking the name of the Lord;" where the word Lord evidently means Christ. Paul, in his epistle to the Romans, says, "Whosoever shall call upon the name of the Lord shall be saved;" where the context clearly shews that Christ is meant. The same apostle in addressing the Corinthians, at the commencement of his epistle to them says, "Unto the church of God at Corinth.... with all that in every place invoke the name of the Lord Jesus," i. e. all Christians; naming them just as we have seen Ananias did, by mentioning that distinguishing act of their religion, viz. invocation upon Jesus, which separated them from all others. The same Paul, when he had a thorn in the flesh, the messenger of Satan to buffet him, besought the Lord thrice that it might depart from him. Here the context makes it quite certain that by the Lord, Christ is meant. The same writer again points out Christians, in his first epistle to Timothy, by using the phrase "they that call upon the Lord, as descriptive of them."

Moreover the holy apostle, who in the visions of God saw heaven opened, tells us that "the four living creatures, and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours." But what are these odours which the leaders of the heavenly choir present, in posture of humble adoration, to the Lamb? The writer has told us, "they are the prayers of the saints," i. e. of the church on earth. Here then it is made certain, that the Lamb is the object of invocation by the saints on earth, and of religious adoration by the host of heaven above.

Paul does not scruple to direct the same expression of homage and praise to the Saviour, as to God the Father. At the close of his epistle to the Hebrews, he says, "Jesus Christ, to whom be glory for ever and ever. Amen." Peter says the same thing; "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ; to him be glory both now and forever, Amen."

In heaven they do the same. Says the holy apostle who enjoyed the visions of God, "Every creature which is in heaven, and on earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever."—Here, brethren, is that Lamb of God who has taken away the sins of the world, on the throne of the universe; here he is represented as worshipped by all heaven, in the same manner as He is, who sitteth with him on the throne.

And why should not this be so, if the

same apostle who relates this, is worthy of credit in his other declarations? He has said, that "in the beginning was the Word, and the Word was with God, and the Word was God." He has told us, that "all things were made by him, and that without him was nothing made, which was made." He has said of the Son of God, *this is the true God and eternal life*. Neither the grammatical construction, nor the idiom of the writer, allows us to refer this last declaration to any other than the Saviour.

Paul has also given us sufficient reason to regard the Saviour as the object of our worship. He has declared him to be *God over all, blessed forever*. He has affirmed of him, that "in the beginning he laid the foundation of the earth; that the heavens are the work of his hands; ..... and that while they all shall perish, he is the same, and his years shall not fail."

He has said that by him "all things were created that are in heaven, and that are in earth, visible, and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him; and for him."

In writing to Titus, the same apostle has described the gospel as teaching us to *look for the blessed hope and glorious appearing of the great God even our Saviour Jesus Christ*; for so,

I cannot doubt, the original ought to be translated.

Are any inclined now to ask the question, How can all this be true? My answer is, that "facts" themselves are all that it concerns us to know. The manner in which things can be, is not important to us; and is indeed unknown, even in respect to the most common phenomena of nature. Facts I have now given you, on the authority of the divine word.

If you ask, How could Christ be God and man? I answer with Paul, "God was in Christ, reconciling the world to himself; God was manifest in the flesh;" for

after all the controversy about the genuineness of this text, it seems quite evident to me that it must be acknowledged, according to the rules of the criticism.

Nor is what Paul asserts any more than John has told us, when he says that "the word was God," and then declares that "the Word was made flesh, and dwelt among us."

The same apostle too has told us of assertions which the Saviour himself made, that amount to the same thing. "Whoever," said Jesus to Philip when he had asked to see the Father, "whoever hath seen me, hath seen the Father." And again, "I am in the Father, and the Father in me."

This is enough for the humble Christian, who receives the Scriptures as the word of God, and the only rule of his faith and practice. You, my brethren, who are to meet here in the Saviour's name, will, I trust, call upon that name. You will worship the Father in him, and him in the Father. The manner in which natures human & divine are united in the person of the Saviour, you need not inquire after; you ought not to do it; for you can find no precedent for so doing, in the book of God. The "fact" is all you need to know; and the fact you ought as Christians to believe, and you must believe, if you pay implicit deference to the authority of the Bible.

This then is another of the distinctive traits of Christians as such. They are not simple worshippers of God, the God of nature; but worship God in Christ and through him. May your practice, in this respect, be like that of Paul, and Peter, and Stephen, and John, and of others whose names are written in the Lamb's book of life!

The conclusion of the discourse was solemn and impressive.

## METHODIST RESOLUTIONS RESPECTING SLAVERY.

From the following resolutions which were unanimously adopted at a meeting of the Methodist Quarterly Conference, held in Cambridge, (S. C.) on the 18th of February, it will seem that the Methodist clergy in that part of the United States, are prepared to take decisive measures on the subject of slavery, and even to exclude from the church every member who refuses to manumit his slaves, where the laws of the State allow him to do so.—*N. Y. Obs.*

Resolved, That in the opinion of this Conference, slavery is not only a national evil, but a most evident violation of the fundamental principles of Christianity;

which inculcates that we "do unto all men as we would they should do unto us."

Resolved, That in the opinion of this Conference, the united exertions of the Methodist Episcopal Church, would do much towards the abolition of slavery in the United States.

Resolved, That in the opinion of this Conference, there is a most glaring inconsistency in the discipline of our church,

which compels official members to manumit their slaves, or forfeit their official stations, while lay members are exempt from such obligation.

Resolved, That we will use our utmost exertions, to get the General Conference to pass a law, preventing any person

whatever from becoming a member of our church, who refuses to manumit his slaves: where the laws of the State in

which he lives, allows him to do so:

## CHRISTIAN SECRETARY.

Resolved, That a petition to the next General Conference, for such a law, be proposed and presented to the members of this circuit, for their signatures.

Resolved, That with the most heartfelt joy, we do applaud our Brethren of the northern and eastern States, who have nobly declared by their acts, that a slave cannot breathe amongst them.

Resolved, That those gentlemen of the south, who have nobly sacrificed self-interest at the shrine of justice and humanity, by liberating their slaves for the purpose of sending them to the land of their fathers, deserve the praise and admiration of every philanthropist.

Resolved, That we do most cordially approve of the plan proposed by the American Colonization Society, for colonizing the people of colour, in Africa.

## ON THE MEDITATIONS AND CONVERSATION OF MEN OF GENIUS.

A continuity of attention, is one of the grand characteristics of genius, and in proportion to the degree of the intenseness of abstraction, are its powers often obtained. A work on Abstraction, or the art of meditation, is a desideratum. It would be a valuable present to all, and might be of immense advantage to him who never had more than one solitary idea.

Among the regulations of this art, it might not be improper to recommend darkness. Several profound thinkers,

could never pursue the operations of their minds, in the distraction of light,

when the least remission of thought produces a new object, and an extraneous idea. Mallebranche, and others, closed their shutters when they wished to abstract themselves.—That darkness is a great aid to thinking, would appear from what most men experience relative to their thoughts during the night. The silence and obscurity of that time are most friendly to abstraction, and often when sleep forsakes us, and we muse, our thoughts surprise by the vividness of fancy. If at that moment, in the words of one of our most elegant poems, we do not,

"match the faithless fugitives to light."

If Memory does not chain the children of Imagination, they are scattered, and fly the beams of the morning. Our mind, among a tumultuous crowd, suddenly finds itself forsaken and solitary. It is at that unregarded period of our existence, that men of moderate capacities feel an extraordinary expansion, and men of genius, some of their most original combinations. Yet then, how few, like Pope, have an old woman at hand, to bring pens and paper!

Men of genius must consider themselves as so many vigilant guardians of the infirmity of nature. So treacherous is recollection, and so capriciously does memory supply her treasures to fancy, that some of the happiest conceptions of genius are fatales; they come, we do not know from where, and spring, we do not know how; but if not seized at the moment of perception, they are like autumnal clouds, whose romantic figures dissolve as we gaze.

It is said that collections have been

made, small ones no doubt, of bon-mots, by persons who never said but one good thing; it would form no inurious miscellany, if it were possible to select some of those thoughts of great thinkers, which were never written. We should find many admirable ones. The painters have this advantage over writers, their slightest sketches are immediately seized, and become as valuable to posterity as their more complete labours.

The art of meditation is an art which we may incessantly exercise, and need not resort for long intervals of repose, as every other art. And yet, notwithstanding

the facility of practice, and we should suppose the hourly skill we might obtain, every manual art is brought to perfection, while of the art of the mind, millions are yet ignorant of the first rudiments. Quin-

tilian finely observes, that men of genius command it at all times, and in all places. In their walks, at table, and at assemblies,

they turn their eye inward, and can form an artificial solitude. The powers of ab-

straction, which some men have exer-

cised, appear to puny thinkers, to have

something of the marvellous; in the re-

gions of the mind, they look like so many

Gullivers among a million of Lilliputians.

Of Socrates it is said, that he would fre-

quently remain an entire day and night in

the same attitude, absorbed in meditation;

and why should we doubt this, when we

know that La Fontaine and Thompson,

Descartes, and Newton, experienced the

same abstraction? In Cicero's Treatise

on Old Age, Cato praises Caius Sulpitius

Gallus, who, when he sat down to write

in the morning, was surprised by the even-

ing, and when he took up his pen in the

evening, was surprised by the appearance

of the morning. Of the Italian poet Mari-

ni, it is said, that he was once so absor-

ed in the revision of his Adonis, that he

suffered his leg to be burnt, for some

time, without any sensibility.

We often see the man of real genius in-

sulated in a brilliant circle; while the in-

triguing and fashionable author, whose

heart is more corrupt than his head, is

admired, because he has discovered the

art of admiring. The triflers consider

him to be a man of genius; he employs

their own ideas; both are therefore grat-

ified.

It is however certain, that this abstrac-

tion and awkwardness, which render the

man of genius ridiculous and inconsid-

erate in the private circle, are the cause of

his success with the public. Often his

private defects are the source of his pub-

lic qualities; his bluntness may be a lively perception of truth; his coldness a rigid candour; his tedious discussion may be an accuracy of reasoning, and his disagreeable warmth the ardour which animates his works with the public. It was the excessive vanity and self-love of Ciceron and Voltaire, that gave birth to all their vast designs. To please the public and his circle, is incompatible—to this frivolous will not assent—when of their numerous body, one accomplished trifler shall be acknowledged as a man of genius, this observation shall be deemed erroneous.

Enthusiasm, which is active genius, presents an object more singular than genius in its quiescent meditations. The following stream is lost in an ocean rolling impetuously. This phrenzy of abstraction, and wonderful agitation of the soul, is required not only in the fine arts, but wherever a great exertion must be employed. It was felt by Gray in his lofliest excursions; and is it not the same power which impels the villager, when, to astonish his rivals in a contest for leaping, he retires back some steps, ferments his mind to a fervent resolution, and clears the eventful bound?

It was a maxim with one of our ancient and great admirals, in the reign of Queen Elizabeth, that a height of passion, amounting to phrenzy, was necessary to qualify a man for that place.

A variety of instances might be given of this fine enthusiasm, which has ever accompanied the artist at the moment he produced excellencies.

It has sometimes arisen into a delirium. The soul of Rousseau was bewildered in the delusions of fancy, and the momentary dispositions of his mind coloured exterior objects. Petrarch, in that minute narrative of a vision, in which Laura appeared to him, and Tasso in the conversation with his invisible spirit, expanded their sublime imaginations to a dangerous phrenzy. This delicious inebriation of heart occasions so intense a delight, that to describe this character of the soul, requires what one of these exquisite minds has called,

"Thoughts that breathe, and words that burn."

The ancients saw nothing short of a divine inspiration in this agitation of the mind. It affects men of genius physically.

Fielding says, "I do not doubt but that the most pathetic and affecting scenes have been writ with tears!" He, perhaps, would have been pleased to have confirmed his observation, by the following circumstance. Metastasio has written a beautiful sonnet, on occasion of having shed tears in writing an opera. When the first idea of the *Essay on the Arts and Sciences*, rushed on the contemplation of Rousseau, it occasioned such a fever of the mind, and trembling of his frame, that it approached to a delirium. The tremor of Dryden, after having written an ode, (a circumstance accidentally handed to us by tradition,) were probably not unusual.

Chance has preserved but a few of similar instances; this enthusiasm, indeed, can only be observed by men of genius themselves; but when it most powerfully agitates them, they can least perceive it. At that moment of exquisite extravagance, like a religious visionary, they pierce to "the heaven of heavens," and when they return to their chair and their table, the effect has ceased, and the golden hour of sublime rapture must terminate, like other hours, in vulgar appetites that offend fancy, and gratify nature.

This irritability of mind has sometimes rendered society displeasing, to several men of genius. Whenever Rousseau passed a morning in company, he says, it was observed that in the evening he was dissatisfied and disturbed. Rousseau may be considered by some as a mind too peculiar to be considered as a guide, in our examination into the character of men of genius.

If our young authors, however, would meditate on certain parts of his character, their virtues might be more elevated, and their style more exquisite, than the model which any other literary character of this age, presents to them.

Absorbed in his meditations, the man of genius lives in one continued series of reflection; always himself, seldom another; frequently the real artist loves nothing but his art, and his very amusements and relaxations receive the impression of this enthusiasm. Not without an apparent haughtiness, which often